

THE  
HAVEN OF THE AFFLICTED.

A  
SERMON  
PREACHED IN THE  
CATHEDRAL CHVRCH  
OF GLOUCESTER

*Aug. 10. 1613.*

BY  
SEBASTIAN BENEFIELD Doctor of Divinity  
and fellow of C. C. C.  
*in Oxford.*

PSAL. 119. 71.

*It is good for me that I have been afflicted, that I might  
learne thy statutes.*



AT OXFORD,  
Printed by Joseph Barnes. 1613.

THE  
MEMORIAL OF THE AFFLICTED

IN OMNIBUS

THE  
MEMORIAL OF THE AFFLICTED





TO THE RIGHT REVEREND  
FATHER IN CHRIST MILES

SMYTH BY THE DIVINE PRO-

VIDENCE L. BISHOP OF

GLOUCESTER GRACE

AND PEACE BE

MULTIPLIED.

RIGHT REVEREND,



His little Sermon preached  
by your Lordships appoint-  
ment in the chiefe Citie of  
that Shire, wherein I first  
drew breath, now seeth the  
light. The religious desires  
of some of my Countymen there, wishing,  
that what I then vttered might not through  
obliuion perish in the aire, haue brought it  
forth. Now they, who heard it, may record it;  
they who heard it not, may read it; all, I hope, wil  
be satisfiied. My then endeavours were to arme  
my selfe, and that devout Auditorie with pati-  
ence against the day of affliction; that day,

The Epistle

which we must looke for, if we be the sonnes  
of our Heauenly Father. S<sup>r</sup> Hierome in his E-  
pistle to Eustochium hath these words: *Quis san-  
ctorum sine certamine coronatus est? Quere, & inue-  
nies singulos aduersa perpassos; solus Salomon in de-  
litijs fuit, & forsitan ideo corrui*: Who of all the  
Saints was ever crowned without a combat?  
Seeke, and thou shalt finde, that every one of  
them suffered aduersities; onely, Salomon was  
lulled in delights, and therefore perchance hee  
perished. It is but FORSITAN, perchance he  
perished. His booke called *Ecclesiastes*, or the  
*Preacher*, argueth his repentance, and perswa-  
deth me of his remission and saluation with the  
LORD. And why might not Salomon in his  
time be, as many in our time are, inwardly in  
conscience for sinne afflicted? It's true; the stone  
hath no honourable place in a faire building vn-  
lesse it be much hewed and hammered; neither  
can wee the liuely stones of Christs Church haue  
any place of credit in the Celestiall building vn-  
lesse we, like the chiefe corner stone, Christ him-  
selfe, bee hewed and hammered with aduersitie.  
To the patient enduring whereof this little  
Sermon



*Dedicatorie.*

Sermon hath a desire to perswade. Giue it  
(*My good Lord*) your fauourable countenance,  
that it may cheerefully goe abroad: and the  
Author of it shall heartely wish to your L.  
much encrease of grace and honour, with a  
daily influence of blessings from Heaven  
vpon your gouernment in the Church. *From*  
*my Study in CORPVS CHRISTI COLLEGE*  
*in OXFORD, August 27, 1613.*

**YOVR LORDSHIPS**

*in all Christian duty*

*to be commanded*

**SEBASTIAN BENEFIELD.**

August. Enarrat. in Psal. 97. Vulgat.

**Q**uid sibi volunt tubæ ductiles? --- Ductiles tubæ  
cervæ sunt, tundendo producuntur. Si tundendo,  
ergo vapilando et ita tubæ ductiles, ad laudem Dei pro-  
ductæ. Si cum tribulamini proficiatis, tribulatio tunso,  
profectus productio est. Tuba ductilis erat Iob, quando  
repente percussus tantis damnis & orbitate filiorum, tun-  
sione illa tantæ tribulationis factus tuba ductilis, sonare:  
Dominus dedit, Dominus abstulit; --- fit nomen  
Domini benedictum.

THAT IS,

**V**What is meant by those long trumpets? Long  
trumpets are of brasse, and are by hammering  
lengthned. If by hammering, then by beating you shall  
be long trumpets, lengthned to praise God. If, when  
you are afflicted, you profit, your tribulation is your  
hammering, your profit that cometh thereby, is your  
lengthning. Iob was a long trumpet, when hee was sud-  
denly stricken with the losses of his substance and chil-  
dren. Being made by that hammering of so great a tri-  
bulation, a longe trumpet, he sounded out: The Lord  
hath given, the Lord hath taken away, --- blessed be the  
name of the Lord.



AMOS 3. 6.

Shall there be euill in a city, and the LORD hath not done it?



Christian profession is by the Holy Spirit, 1. Cor. 9. 24. & Heb. 12. 1. resembled to a race. The runners in this race are the professors of Christianity, men & women, of all ranks, all Christians.

\* *Ueal runne, non pedum celeritate, sed virtute, pietate, fide:* our

running is, not by swiftnesse of foot, but by vertue, piety, and faith. And we runne for a price. The price is a crowne. No\* *murall, no ovall, no ciuill, no triumphal, no obsidional crowne;* no such crowne, as worthy champiōs of old contended for; no crowne of grasse, no crowne of olīue, no crowne of oake, no crowne of gold. Al these were vile and contemptible in regard of the crowne, which we run for. They were all transitory and corruptible; but the crowne which we runne for, is a crowne of eternity. S. Peter in his 1. Epist. chap. 5. ver. 4. calleth it τὸν ἀμὸν γλῶριαν τῆς δόξης σέπας, a crown of glory, that fadeth not. S. Paule, 1. Cor. 9. 25. calleth it τὸν σέπας ἀσφάπτου, an incorruptible crowne. Now the place where we runne for this

\* Stadium est hec uita mortalius; hic contendimus, ut alibi coronemur.

Hieron. ep. ad Eustochium.

\* A. Gellius Nect. Attic. lib. 5. cap. 6.

\* Magnis inimicorum circundamur agnibus; hostiū plena sunt omnia. Hieron vbi. suprà.  
\* Gen 3.24.

this incorruptible and never fading crowne is, *civitas huius mundi*, the city of this world. Here we \* meete with many stops; many lets, many hinderāces. Temptations vpon temptations do even swarme before vs, behinde vs, beside vs, round about vs. Temptations of prosperity, temptations of adversity, temptations of heresie, these stand in the streets, like <sup>a</sup> the flaming sword, to stop our way to Paradise.

<sup>b</sup> 1. Tim. 4. 8.  
<sup>c</sup> Deut. 28. 1.  
&c.  
Lev. 26. 3. &c.

The greatest obstacle or impediment, most likely to overthrow vs in this *race*, is the temptation of the crosse, the temptation of adversity. The godly man, he who hath the <sup>b</sup> promises as well of the life that now is, as of that which is to come, as well <sup>c</sup> corporall, as spirituall, if he be depressed and kept vnder in disgrace and misery, while the wicked man before his face is highly advanced to honour & preferment, how is he discouraged? how discomforted? With this temptation was David exercised. For when he saw the prosperity of the wicked, and considered, that *they were not afflicted like other men*, that *they encreased in riches*, that *whatsoever they took in hand, it went well forwarde*; his feet were almost gone, his steps had well-nigh slipped. It is his owne confession, *Psal. 73. 2.* Did this temptation so farre prevaile with David, <sup>d</sup> a man after Gods owne heart? How shall the rest of the Godly withstand it? Behold for them an anchor, able to keep them, that they be not overwhelmed with the waues of this tēptation; even the words of my text,

<sup>a</sup> AA. 13. 23.

*Shall there be euill in a city, and the LORD hath not done it?*

Here

Here are seaven interrogations together without any interruption. This is the seaventh, and is like the rest. It beareth the forme of an Interrogation, but is for matter a vehement Asseveration. It's vsuall with the Scriptures then to propound a matter by way of question, when they will most of all affirme it. Gen. 18. 14. the LORD saith to *Abraham: Is any thing too hard for the LORD?* It is as if he had said; all things are easie with the LORD; there is nothing impossible, nothing too hard for him. Mar. 12. 24. *Iesus answering the Sadduces said vnto thē, Doe yee not therefore erre, because yee knowe not the Scriptures, neither the power of God?* It is, as if he had said: doubtlesse yee therefore erre because yee knowe not the Scriptures, neither the power of God. 1. Cor. 10. 16. *S<sup>c</sup> Paul saith, The bread which we breake, is it not the communion of the body of Christ?* It is, as if he had said: *The bread which wee breake is the communion of the body of Christ.* Many other places of like nature I might produce: But by these wee see, that an *Interrogation* vseth to be put from an *Affirmation*; as in my text,

*Shall there bee euill in a city, and the LORD hath not done it?*

It is as if our Prophet had said: *There shall be no euill in a city, but the LORD will doe it. Or, what soeuer euil is in a city, the LORD hath done it.*

*Durus est hic sermo*, happily will some say, as those fleshy hearers of *Christ* said to *Christ*, *Ioh. 6. 60.* When *Christ* had told them, that they were to *eate his flesh*, & to *drinke his blood*, else they should not liue. *Durus est*

B

*hic*

*hic sermo*, This is a hard saying ; who can endure to heare it? Shall there be no evil in a city, but the LORD will doe it? but he hath done it? *Durus sermo* ; This is a hard saying.

This stumbling block, this stone of offence will easily be remoued, if you will bee pleased to consider with me three circumstances expressed in the letter of my text: *Quis, Quid, Vbi*. An *Agent*, an *Action*, The place of performance. The *Agent* is the LORD, the *Actio* is a *doing of euill*, the place where this action is to bee performed, is a *City*. *Shall there be euill in a city, and the LORD hath not done it?*

Follow me, I beseech you, in these three, I will passe them over as briefly, and as plainly as I may. If in my discourse I shall seeme for a while somewhat thorny, or perplexed, helpe me with your attention.

*Shall there be euill in a city, & the LORD hath not done it?* The first circumstance to bee now considered, is *Quis*. The *Agent*. My text calls him *IEHOVAH*.

*IEHOVAH*! It is the most proper name of God. No creature is made partaker of it; nor man, nor Angel. It betokeneth first the essence of God, secondly the truth and complement of his promises. First it signifieth, that God is *verè id dr. à quo p̄dita t̄ om̄a* ; that God is so of himselfe, that *of him, and through him, and to him are all things*. Secondly it signifieth, that God is ever faithful in his promises. From whence two things should deeply, and perpetually bee fastned in the memory of every Christian: one is, that our God is an everliuing God, is the chiefest good, is the author of all good

good, and is therefore alwaies, and aboue al things to be loued: the other is, that our God is ever true in his promises, and therefore that our whole trust must euer lie on him. For he only is **IEHOVAH**: **IEHOVAH** is his name for ever, it is his memoriall vnto all generations. So it is called, *Exod. 3. 15.* and *Hos. 12. 5.*

This our God, the Lord, **IEHOVAH**, who is of himselfe alone, and is only true in all his sayings, hee is not that God of those shamelesse blasphemers, the <sup>f</sup> *Manichees* <sup>f</sup> August, de <sup>f</sup> *August, de* and <sup>g</sup> *Marcionites*, <sup>h</sup> *Deus malus, à quo sit omne malum,* <sup>h</sup> *Hæresib. c. 46.* an euill God from whom commeth all euill. Our God is no such God; there is no euill in him, there proceeds no euill frō him: he is wholly <sup>i</sup> *good: good* <sup>k</sup> of himselfe; & by his essence. Now, if *hony*, of its owne nature and essence *sweet*, hath no *bitternesse* in it; if the *Sunne* of its owne nature and essence *light*, hath no *darknesse* in it; without doubt God of himselfe, of his owne nature & essence *good*, hath no *euill* in him. Wee confesse with *David*, *Psal. 5. 4.* O our God, thou art not a God, that hath pleasure in wickednesse, neither shall any euill dwell with thee.

Thus you see, *Quis*, who this *Agent* is. It is **IEHOVAH**, the Lord our God, whose being is of himselfe, who is true in all his sayings, who is absolutely good, in whom there is no staine of euill. Such is the *Agent*. The next circumstance is *Quid*, the *Action*, a doing of euill; Shall there be euill in a city, and the Lord hath not done it? <sup>i</sup> *Mat. 7. 17.* <sup>m</sup> *Arist. 2.*

The naturalist saith; <sup>1</sup> *A good tree bringeth forth good fruit:* the Philosopher saith; *Omne* <sup>m</sup> *agens agit sibi simile;* Such as the *Agent* is, such is the *Action*: if the *Agent* <sup>2</sup> *Dist. 18. qu.* <sup>3</sup> *Art. 1. ad 4.* <sup>4</sup> *Zanch. de Artrib. l. 2. cap. 7.* <sup>5</sup> *qu. 3.*



gent be good, the *Action* cannot be evil. How then is it, that God of himselfe and absolutely Good, is here, in my text, noted, for a doer of evils?

For answer herevnto wee must with St *Austin* cap. 26. *contra Adimantum Manicheum* distinguish of evils: there is *malum, quod facit homo*, and *malum, quod patitur*, there is an *evill* which man doth, and there is an *evill* which man suffereth: the first is *sinne*, the other is the *punishment of sinne*, of this, not of that, must God be said to be the doer. This distinction is more plainly delivered by *Tertullian, contra Marcion. lib. 2. cap. 14.* There is *malum delicti*, and *malum supplicij*, there is *malum culpa*, and *malum pæne*; there is an *evill* of sinne, & an *evill* of paine, *Suum cuiq. parti desinimus autorem*, saith that Father, *malorum quidem peccati & culpa Diabolum, malorum verò supplicij & pæne Deum creatorem.* Of the evils of sinne and fault the Devill is the author, but in the evils of paine and punishment, wee acknowledge the hand of God the Creatour.

This distinction of evils, saith *Pamelius*, is worth the noting against *Calvin*, and his followers; as if *Calvin*, or the rest, who maintaine the truth of that doctrine, which *Calvin* professed, denied this distinction of Evils, to make God the cause and author of sinne.

This horrible blasphemie and impietie, wherewith *Bellarmino*, *P Campian*, *q Gretser*, *r Beccan*, and other of that rabble, haue branded vs, I haue elsewhere diverted in a Sermon vpon *Hos. 10. 2.* wherein I confirmed two positions.

One: *There is a degree of some forwarder disposition of God*

<sup>n</sup> Annot. 82.  
in locum  
Tertulliani.  
<sup>o</sup> De amiss.  
Grat. & statu  
reccati lib. 2.  
cap. 4.

<sup>p</sup> Octavâ  
ratione.

<sup>q</sup> Defensione.  
præfationum

Bellarmin. tom  
1 pag. 5, & 6.

<sup>r</sup> Tom. 1.  
Opusc. 3. de

autore pec-  
cati p. 98.

<sup>s</sup> Bernard.  
Dörhoff A-

podix 1. cap.

3. pag. 32.

Carol. Scri-  
banus Or-

thod. fidei  
controvers.

lib. 2. cap. 3.  
pag. 121. &c.

Math. Kelli-  
son, in his

Reply to Sut-  
cliffes answer

to the Survey  
5. booke pag.

356. &c.



God, in the actions of *unrighteous men*, then his bare toleration.

The other: Though God bee a worker in the workes of the wicked, yet is the will of the wicked thereby no way compelled. Whence followeth this conclusion; *God is not to any construction, the cause or author of sinne.* This we affirme in our bookes, we teach in our pulpits, we determine in our Schooles.

We say, and our adversaries will say no lesse, that God is the author of all actions in the world; that hee is the author of every motion within vs. *In him we liue and moue, and haue our being,* Act. 17. 28. without him we liue not, we moue not, we haue no being. Yet wee say that sinne, is wholly and only of man himselfe; we cannot challenge God for any part thereof.

Distinguish then the *accident* from the *subject*, distinguish the *sinne of the action* from the *action it selfe*; God in the one shal be glorified, and man shal be iustly condemned for the other. *God is not to any construction the cause, or author of sinne.* Yet, you see my text chargeth him, as if he were the cause & author of *Evill*. Shall there be *evill* in a city, and the Lord hath not done it?

*Evill*! If by *evill* you will vnderstande according to my former distinctions (*malum poena, malum supplicij, malum, quod homo patitur*, which you may call, *malum afflictionis*) if by *Evill* you will vnderstand the *evill* of paine, the *evill* of punishment, the *evill* of affliction, you haue the meaning of my Prophet: Shall there be any *Evill*] Any *evill* of paine, punishment, or affliction; Shall there be any such *Evill* in a city, and the Lord hath

not done it?

These now-brought distinctions of *evill* may serue for the vnfoldings of other texts of Scripture: of that, *Esay 45.7.1, the Lord, create Evill;* & that, *Lament. 3.38. Out of the mouth of the most high proceedeth Evill;* & that *Ion. 3.10. God repented of the Evill, that he had said, hee would do vnto them.* By *Evill* in all those places, as here in my text, we are to vnderstand the Evil of paine, punishment, and affliction.

The *Evill* of paine, punishment, and affliction! Why *Evill*? Doubtlesse whatsoever paine, punishment, or affliction befaller vs, it is *good*. 1. Because it is laide vpon vs, by God, who is of himselfe, and absolutelie *good*. 2. Because it is iust: and what is iust, must needs be *good*. 3. Because it tendeth to the glory of God, and the salvation of the elect; and who will deny this to be *good*? For these reasons whatsoever paine, punishment, or affliction may befall vs, it is *good*. Why then is it in my text, and elsewhere noted by the name of *Evill*?

It is so noted, because in our sense and feeling it is *Evill*. Things may bee tearmed *Evill* two manner of waies: some are *Evill* indeed, and of their owne nature; in this rancke we must place our sinnes: some are *Evill*, not indeed and of their owne nature, but in regard of our sense, apprehension, and estimatiō; & in this rancke we must place whatsoever paine, punishment, or affliction God layeth vpon vs in this life for our sinnes. I say the, that the *Evill* in my text, is indeed *good*, but improperly *Evill*; it is *good* in its owne nature, but *Evill* only, as wee call

call *Euill*, whatsoever liketh vs not, or is not for our ease. Thus farre haue you my second circumstance, *Quid*, the *Action*, a doing of *Euill*: Shall there be euill in a city, and the Lord hath not done it?

The third circumstance is *Vbi*, the place where this *Action* is performed. My text calls it a *City*. Shall there be *Euill* in a *City* ] *In Ciuitatibus*, in Cities, so *Lyranus* exposieth it. *In Ciuitate aliqua*, in any City, it is *Mercerus* his exposition. I say, *in Ciuitate huius mundi*, in the City of this world.

This vniuerse, & admirable frame of Nature wherein **I E H O V A H**, the **L O R D**, our God, <sup>a</sup> raigneth, consisteth of two Cities: the one is, <sup>a</sup> *Ciuitas Dei*, the city of God, the other is, <sup>x</sup> *Ciuitas huius mundi*, the city of this world. The one is <sup>y</sup> *Celestiall*, the other is *Terrene*; the one is of the <sup>z</sup> *Saints*, the other of the wicked; the one is <sup>a</sup> *Ierusalem*, the other is *Babylon*. In the first, that most glorious city of God, and his Saints, the *Celestiall Ierusalem*, all teares are wiped away from the eyes of the Citizens; there is neither death, nor sorrow, nor crying, nor paine, *Revel. 21. 4*. There is no *Euill* there; no not the *Euill* of affliction. Wherefore that *City*, is not the *City* in my text.

In the other *City*, the *City* of this world, the *Terrene city*, the city pestered with the wicked, *Babylon*, great *Babylon*, the city of confusion, there is no sure repose for the Godly there. There may they become a <sup>b</sup> reproach to their neighbours, there may they be a *scorne*, and *derisio*, to them, with who they live; there may they <sup>c</sup> mourne daily by reason of affliction. For even the Godly, who

are

<sup>a</sup> Pf. 97. 1. & 91. 1.

<sup>u</sup> August. Re- tra. l. 2. c. 43.

<sup>x</sup> August. de temp. serm.

<sup>y</sup> Aug. de Civ. Dei lib 14.

<sup>z</sup> cap. 18.

<sup>a</sup> Aug. de ca- techizandis rudib. l. 1. c. 19.

<sup>x</sup> Aug. Enar- rat in Pf. 61.

<sup>b</sup> Pf. 79. 4.

<sup>c</sup> Pf. 88. 9.

d Auguft. de  
civitate Dei  
lib. 15. cap. 1.

are<sup>d</sup> by grace *cives fufum*, Citizens above; citizens of the fupernall and Celeftiall City of God, they are alfo by grace *peregrini deorfum*, pilgrimes, or ftrangers here below, in this Terrene city, the city of this world. Here muft they paffe through many evils; here muft they be cut, hewen, and squared, with fundry *tribulations, fickneffes, and difeafes*, before they can bee made fit and liuely ftones for the heavenly *Ierufalem*.

Thus haue wee found out the City in my text, it is this *Terrene City*, the *City of this world*; and this was my third circumftance. *Vbi*, the circumftance of the place, where the *Agent* performeth his *Action*.

Now the meaning of my text is plaine. *Shall there be evil in a city, and the LORD hath not done it? Shal there be evil*] Any evil of paine, punifhment, or affliction, *In a City*] Not only in this City, wherein wee are now affembled, but in any City, or other place of the whole world, in the city of this world, *Shall there bee any fuch evil* any where, and the LORD hath not done it? Or, as the diverfe reading is, *c Shall not the LORD doe fomething*? The doctrine from hence to be commended to your moft ferious and religious meditations, is,

c In the margin of the new translation.

*whatfoever affliction befalleth any one any where in this world, it is from the LORD.*

By affliction in this propofition I vnderftand the fuffering of any thing, the *fenfe*, or *cogitation* whereof our nature fhunneth. Whatfoever is any way *grievous*, or *offenfive*, to our humane nature, I call *Afflictio*. The temptations of the flefh, the world & the Devil; the difeafes of the body, an unfortunate husband or wife,

wife, rebellious children, vnthankfull friends, losse of goods, reproaches, sclaunders, war, pestilence, famine, imprisonment, death, every crosse and passion, bodily or ghostly, proper to our selues, or appertaining to such as are of our blood, private or publike, secret or manifest, either by our owne deserts gotten, or otherwise imposed vpon vs, I call *Afflictions*. In a word, all manner of miseries, calamities, vexations, or molestations in this life from the least to the greatest, from the paine of the little finger, to the very pangs of death, I call *Afflictions*.

There are two sorts of men (shall I say, in this city? I say in the city of this world) there are two sorts of men visited with *afflictions*: the one, the Scriptures call the *reprobate*; the other, the *elect*; they are the *wicked*, these the *godly*. Whatsoever *Affliction* befalleth the first sort, the *Reprobate*, the *wicked*, it is, (as Divines call it) *punishment*, a *punishment* wherewith God as a fearefull iudge avengeth himselfe vpon the *wicked* for their sins; properly a *punishment*; a *punishment* inflicted on men *sinning*, that the *iustice* of God may thereby bee *satisfied*.

With the other sort, with the *Elect*, with the *Godly* it is not so. Whatsoever *afflictions* befall them, they are not properly *punishments* for their sinnes; they are more rightly called *Crosses*. *Punishments* they cannot properly be called; because whatsoever *punishment* is due to any of the *Elect* for their sinnes, it's fully answered by *Christ* in his actiue and passiue obedience, in his life and death. He is become our *atone*, hee hath paid

the price of our redemption, he hath fully satisfied for all our sinnes; our sinnes past, present, and to come. And therefore if any *afflictions* be vpon vs, we are not to call them properly *punishments* for our sinnes; the name of *crosses* will besit them better.

These *crosses* of the godly are either *miseries*, or *tribulations*, they are either *chastisements* for our sinnes already perpetrated, to make vs the more wary for the time to come, that we fall not againe into the same, or the like sinnes; or they are *trials*, and *exercises*, of our faith, hope, charitie, patience, and other like Christian vertues. Now all these fore-mentioned *afflictions*, either properly *punishments* for sinne, such as are the *afflictions* of the wicked, or *chastisements*, or *trials*, such as are the *afflictions* of the Godly, they are all from the L O R D according to the truth of my doctrine,

*What soever affliction befalleth any one, any where in this world, it is from the L O R D.*

The L O R D, he is *author*, the primary cause of all *afflictions*, and of many the immediate cause. Of the vniuersall deluge, and flood of waters in the daies of Noah, Gen. 6. 17. Of the burning of Sodom, Gomorah, and their sister Cities, Gen. 19. 24. Of the overthrow of Pharaohs host in the midst of the sea, Exod. 14. 27. Of the smiting of Abimelech to death, 1. Sam. 25. 38. of all these was God the immediate cause.

Some *afflictions* it pleaseth God to effect mediately, by secondary, and instrumentall causes, by Angels, by men, by other creatures.

First God afflicteth by Angels. By an Angel he smote

Da-

Dauids people, so that there died of the pestilence *frō* Dan to Beerſheba, *ſeaucnty thouſand men*, 2. Sam. 24. 15. By an Angel he ſmote in the campe of the Affyrians, *one hundred ſourescore and ſue thouſand*, 2. King. 19. 35. By an Angel he ſmote K. Herod, so that he died, Act. 12. 23.

Secondly, God afflicteth by men. Here might I tell you of the afflictions, wherewith God exerciſed his people Iſrael by *Cuſhan Riſſathaim K. of Meſopotamia* for eight yeares, Iudg. 3. 8. By the *Midianites* for ſeauen yeares, Iudg. 6. 1. By the *Philiftines*, and the *Ammonites* for eighteene yeares, Iudg. 10. 8. By the *Philiftines* againe for forty yeares, Iudg. 13. 1. Here might I relate vnto you the many afflictions, wherewith God proved his people, the people of Iudah, by ſending againſt them the *Egyptians*, *Aſſyrians*, and *Chaldeans*. The bookes of the *Kings* and *Chronicles* are copious in deſcribing them. I need not remember you of *Aſhur*, *Eſai. 10. 5.* how there he is ſtiled the rod & the ſtaffe of the wrath of God, to ſignifie, that he was *organum, ſive instrumentum Dei*, the executioner of Gods vengeance vpō Hypocrites. I will not hold you with any long narration of *Attila*, King of the *Hunnes*, *Medes*, *Gothes*, and *Danes*, how in his title or *iſcription* he called himſelfe, *metum orbis, flagellumq; Dei*, the terrour of the world, & the ſcourge of God. I paſſe over the great *Turke*, whom you know now to bee the *hammer* of the world, and the rod of *Chriſtendome*.

Come we home vnto our ſelues. Here ſhal we find it made good, that by men God afflicteth men. Elſe why is it come to paſſe according to *lexemies* words, chap.



9. 4. that a neighbour deceiveth his neighbour, that a brother supplanteth his brother? Why is it now according to Micah's words, chap. 7. 6. that the sonne dishonoureth his father, that the daughter riseth up against her mother?

<sup>a</sup> Micah 7. 6.

<sup>b</sup> Matth. 10. 36.

<sup>c</sup> Amos 2. 6.

<sup>d</sup> Amos 2. 7.

<sup>e</sup> Hab. 1. 2, 3.

Why are a <sup>f</sup>mans enemies now the men of his own house? Why doth the corrupt Magistrate <sup>g</sup>sell the righteous for silver, and the poore for a paire of shooes? Why doth the cruell Landlord <sup>h</sup>eat after the dust of the earth on the head of his poore tenant? Why behold we in our cities biting usurie, <sup>i</sup>violence, oppression, false dealing? Certainly God is even now pleased to afflict men by men.

Thirdly, God afflicteth by other creatures also. This the story of Gods visitation vpon Pharaoh, and the Egyptians, *Exod. chap. 8, 9, 10.* maketh plaine vnto vs. There we finde that *frogges, lice, flies, grasshoppers, thunder, hail, lightning, murraine, botches, and sores*, did instrumentally avenge God vpon man & beast in Egypt. Not in Egypt only, but every where else, those & other like creatures, as *fire, and snow, and vapours, and stormy windes*, doe fulfill what God commandeth. So saith the Spirit, *Pf. 148. 8.*

Infinite might I be in the prosecution of this point & yet keepe my selfe within the limits of Sacred writ. But I may not dwell hereon. Only in summe I say, *Iehovah*, the Lord our God, the Agent in my text, is *Deus exercituum*, a God of hosts. All creatures, *Celestial, Terrestrial, Infernal*, & the rest, that are either in the aire, or in water; they are all of Gods armie, and are ready to doe his Holy will. By these God afflicteth vs. These

are



are the instruments, but God is the author of our afflictions. Thus is my doctrine established,

*whatsoever affliction befallerh any one any where in this world, it is from the Lord.*

*whatsoever affliction* ] be it punishment, chastisemēt or triall, *Befallerh any one* ] wicked or Godly, *Any where in this world* ] either here or else where, in the city of this world, *it is from the Lord* ] either immediatly and primarily of himselfe, or mediatly and secundarily, by Angels, men, and other creatures, the instruments & executioners of his holy and iust iudgements.

This doctrine thus confirmed and explained is profitable many waies.

First it may serue for reproofe of some olde Hereticks, the Coluthians, and Florinians. The <sup>k</sup>Coluthians <sup>August. de heres. cap. 69</sup> affirmed, that God doth no evill, contrary to my present text and doctrine. The Florinians affirmed, that God createth evill, contrary to that, Gen. 1. 31. God saw every thing, that he had made, and behold it was very good. These two sects of Hereticks are one against the other, but both against the dictates of the holy Spirit. S. Austine cap. 66. lib. de heresib. hath fitted one answer for both: *Creat Deus mala, pœnas iustissimas irrogando, quod Coluthus non videbat; non autem malas creando naturas, atq. substantias, in quantum sunt nature, atq. substantie, ubi Florinus errabat.* The summe of his answer is: God may bee said to create evill, to doe evill, by laying vpon offenders iust punishments, which Coluthus saw not; but not by making evill natures and substances, which was Florinus his error. God crea-

<sup>1</sup> Paulus de  
Palatio.

<sup>m</sup> Rupertus.

teth *evill*, God doth *evill*; vnderstand it not <sup>1</sup> *de malo culpa & criminū*, but *de punitione, pænāq, scelerum*, vnderstand it not of the *evill<sup>m</sup> of iniquitie*, but of the *evill of affliction*, you are in right. For,

*whatsoever affliction befallerh any one any where in this world, it is from the LORD.*

Is it from the LORD? Then in the second place this doctrine serueth to reprove such, as doe voluntarily, and wilfully thrust themselves into *afflictions*, not expecting the good houre, when God should lay his rod vpon them. The offenders in this kind are the *Pa-pists*; such as betake themselves to the *discipline*, as

<sup>n</sup> *Avtozavētau*

<sup>o</sup> *Συνοχοι*

<sup>p</sup> *Τυποβίται*

<sup>q</sup> *Χανουρίαι*.

they cal it, <sup>n</sup> *to beat themselves naked with rods & whips*: such as superstitiously <sup>o</sup> *weare sackcloth*, <sup>p</sup> *goe barefooted*, and <sup>q</sup> *lie vpon the ground*; thinking by these, and such *toies*, to expiate their sinnes, and to demerite vnto themselves eternall life.

A vaile for this their hypocrisie they thinke they haue, in 1. Cor. 9. 27. where St Paul saith of himselfe, *I keepe my body vnder, and bring it into subiection*. The words are much stood on by Gretser lib. 1. de *Disciplinis* cap. 4. Hee collecteth from them, that St Paul did *discipline* himselfe, that is, did punish himselfe with strokes of rods or whips. For what else, saith hee, is *υποταγή*, but *to beate with mightie strokes*? And what is that, but *facere disciplinam*, to vse *discipline* vpon himselfe.

This vaile we easily take from them. St Paul takes his *υποταγή* tropically, as translated from the manner of fight betweene a champion, and his antagonist.

But

But what is this to the *Iesuites* purpose, who takes it literally?

● *S<sup>c</sup> Paule* kept his body vnder, and brought it into subiection. I graunt it. So should we after his example. It's our parts also *ū nimā* *ēur*: it's our parts to keepe our bodies vnder, to bring them into subiection. The meaning is not, that wee should afflict and macerate our bodies with whips, with scourges, with hairecloths, with lying vpon the ground, and the like; *S<sup>c</sup> Paule* did not do so; but the meaning is, that we should subdue the reliques of the old man within vs, that wee should keepe vnder the body of sinne within vs, that we should bring into subiection the corrupt nature within vs, that thus mortified in the flesh, we may bee quickned by the Spirit, as *S<sup>c</sup> Peter* speaketh. 1. *Epist. chap. 3. 18.* Thus mortified in the one, and quickned by the other, wee shall bee armed with patience to beare whatsoeuer affliction shall light vpon vs, being well assured, that every such affliction is from the LORD, according to the truth of my doctrine,

*whatsoeuer affliction befallerh any one, any where in this world, it's from the LORD.*

Is it so beloued? Then in the third place, this doctrine serueth to confute the vaine opiniō of *Fortune*, wherevnto, like the Philosophers of old, some carnal ignorant people now adaies vse to ascribe such their afflictions, whereof they see not an apparant cause. If by fire, by lightning, by tempests, by winds, by waters, by vnseasonable weather, by theeuēs, or otherwise, they receaue losse, they ascribe all to *Fortune*; quasi

*Deo*

*Deus otium coleret in caelo, & non curaret res humanas,* as if they were to hold it for an article of their beleefe, that God liueth idly in Heaven, and hath no care of mans affaires.

*Noli fortunam, quae non est, dicere causam.* Foolish man! why dost thou for thy losses accuse *blinde fortune*, when there is no such thing? Looke vp to *Heavē*. There is the *seat of Maiestie*, whereon he sitteth, who ordereth all thy losses. Be patient towards him. He is the *Lord*. How knowest thou, whether hee will not deale with thee, as he dealt with *Iob*, *cha. 42. 12*? It may be, hee will make thy *latter ende*, better then thy *beginning* was. Forget not therefore what now thou hast learned,

*whatsoever affliction befalleth any one any where in this world, it is from the LORD.*

Is it from the LORD? Here then in the fourth place we haue, wherewith to comfort our selues in the day of affliction. Whatsoever affliction shall befall vs, its frō the LORD: the LORD he is *omnipotent*, he is *merciful*, he is *ever present* with vs; he will not suffer vs to be tempted aboue our abilities; but will with the temptation also make a way to escape, that wee may be able to beare it. So saith *S. Paule*, *1. Cor. 10. 13*. Well: we may be troubled on every side, but we shall not be overpressed; we may be perplexed, but shall not be in despaire; we may be persecuted, but shall not be forsaken; wee may be cast downe, but shall not bee destroyed. The same Apostle doth assure vs hereof, *2. Cor. 4. 8*. Say, it is our case. Wee are troubled, perplexed, persecuted, cast downe; what shall wee do?

doe? Wee will support our selues with *Dauids* confidence, *Psal. 23. 4.* *Though we walke through the valley of the shadow of death, we wil feare no euill; for thou LORD, art with vs.* Thou, LORD art with vs; *Quis contra nos?* *Rom. 8. 13.*  
 Wee *will not feare*, what man can doe vnto vs. *Hebr. 13. 6.*

Wherefore to conclude, sith there is no affliction, that befalleth any man in this world, but it's from the LORD; and he is a *bastard*, not a *sonne*, that is not partaker of afflictions, as the author of the Epistle to the *Hebrewes* witnesseth, *chap. 12. 8.* Let vs with *S. James*, *chap. 1. 2.* account it exceeding ioy, when we are afflicted. The *Patriarches*, the *Prophets*, the *Evangelists*, the *Apostles*, haue found the way to Heaue narrow, rugged, and bloody: and shall wee thinke that God will strew carpets for our nice feete to walke thither? He that is the *dore*, and the way, our LORD & Saviour, *Iesus Christ*, hath by his owne example taught vs, that by many afflictions we must enter into the kingdome of Heauen. There is but one passage thither; and it is a strait one. If with much pressure we can get through, and leaue but our superfluous rags, as torne from vs, in the throng, we shall be happy.

Let vs therefore, whensoever any aduersity, crosse, calamity, miserie, or affliction shall beride vs, let vs with due regard to the hand, that smiteth vs, receive it with thanks, keepe it with patience, digest it in hope, apply it with wisdom, bury it with meditation, and doubtlesse it shall end vnto vs in peace and glory, in peace of Conscience in this life, and in glory eternall in the highest Heavens. Of this peace of Conscience in

*The Haven of the Afflicted.*

this life, and that *immarcescible* crowne of glory in the  
life to come, vouchsafe gracious Father, to make vs  
all partakers for thy best beloued Sonne Iesus  
Christ his sake : to whom with thee in the  
vnitie of the Holy Spirit be all praise  
and power, might and Maiestie,  
dignitie and dominion for  
evermore. *Amen.*

*FINIS.*



